

ויקהל משה את-כל-עדת בני-ישראל ויאמר אלהם אלה
הדברים אשר צוה ד' לעשות אתם.

Moshe assembled the entire assembly of the B'nei Yisroel and said to them, "These are the things that Hashem has commanded, to do them."

Moshe then proceeds to teach us, ONCE AGAIN, about the laws of Shabbos.

Let me ask you this. When you first think about Shabbos, what comes to mind? Do you think of things that you are supposed to DO, or things that you are NOT supposed to do? I would venture to guess that an overwhelming majority, if not everyone, would respond by saying that "Shabbos" invokes the concept of ABSTAINING from work -- much more so than the idea of something that I am supposed to DO. This being true, why does Moshe say to K'lal Yisroel, "These are the things that Hashem has commanded, to DO THEM?" He should just have stopped after the word "commanded" and left out the words "to do them"?

Another puzzling fact is what we also highlighted above – that Moshe is now telling us ONCE AGAIN about the laws of Shabbos? We have heard these commandments from Moshe several times already; why the need to repeat them again? And also, why now and here when we are discussing the laws of the building of the Mishkan?

The Ohr Ha'Chaim Hakadosh asks these questions, amongst others, and he answers as follows:

The Gemara teaches us that, if one worships "Avodah Zara," it is "k'kofer b'chol ha'Torah" -- as if he had denied and transgressed the ENTIRE Torah (Horrios 8a). Since the B'nei Yisroel have just come from worshipping the "golden calf" it is as if they, too, have just transgressed all of the 613 Mitzvos and require a Tikkun, a repentance, for the entire Torah. This idea, although basic, could be a little hard for the average person to stomach. How can one ever really do EVERY mitzvah in the Torah in order to receive a complete Tikkun?

Come along our Rabbis in the Midrash (Shemos Rabbah 25:12) and teach us: "Shakul Shabbos k'neged kol haTorah," the true observance of Shabbos is the equivalent of keeping ALL the Mitzvos in the Torah. This is how we make good! Via the proper observance of Shabbos (whose observance is equal to KEEPING all of the 613 Mitzvos), we can repent and have a Tikkun even for Avodah Zara (which was the equivalent of TRANSGRESSING all of the 613 Mitzvos).

So, both of our questions are answered as well.

First, the passuk says, "that Hashem has commanded TO DO THEM." It specifically says "TO DO" because keeping the Shabbos is as if you have "DONE" all of the 613 Mitzvos, thereby offsetting the damage caused by the previous idol worship.

Second, Moshe repeats this here (after the incident with the "golden calf" and before the construction of the Mishkan) to teach us that this observance of Shabbos is the Tikkun that will allow for Hashem's Shechinah to reside in the Mishkan, which we are now constructing for Him.

This Sunday is a day that we have long awaited -- when we will be receiving our very own new Sefer Torah, which will dwell in our very own Mikdash Me'at, our Shul, our mini Bais Hamikdash. Let us each observe this Shabbos at its highest level, "TO DO IT!" No idle gossip, no talking in Shul, Davening with "g'shmack" and maybe a few extra minutes of focus on learning Torah and on G-d. In so doing, may Hashem grant us the equivalent merit of having done ALL the Mitzvos, cleanse us of ALL our misdeeds, and allow us to receive our new Torah in the basking glow of its very lofty and spiritual light.

Have a SUPER Good Shabbos!